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Banner of the Covenant.

MARCH, 1852.

Theological Discussions.

PERILS OF THE PRESENT TIME; A SERMON, BY STEWART BATES, D. D. PREACHED AT THE OPENING OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, ON MONDAY, THE SIXTH OF OCTOBER, 1851. PUBLISHED BY REQUEST OF SYNOD.

2 TIM. iii. 1 :—" This know also, that in the last days, perilous times shall come."

There are weighty reasons for believing that this epistle was the last written of the canonical epistles of Paul, and that at the time of his writing it he was in close imprisonment at Rome, anticipating an early removal, by a painful martyrdom, to a joyful crown. This consideration imparts peculiar interest to the epistle, as containing the dying counsels of the apostle to a young minister of the gospel whom he tenderly loved. Yet whatever claim it has on our regard as the last production of the pen of so illustrious a man, its highest excellency consists in this, that the apostle wrote as he was moved by the Holy Ghost.

Neither the rigour of his present confinement, nor the prospect of a violent death, appears to awaken in his mind disquietude or depression. His own personal interest for eternity was secure. He was *ready* to be offered. The "crown of righteousness" was laid up for him. His desire was "to depart and be with Christ." But the visions of futurity presented to his mind by the Spirit of Prophecy, in regard to trials and dangers which awaited the church of God—an object unspeakably dearer to him than his own life—gave rise to the most solemn reflections. In this frame of mind he had fellowship with the holiest men that ever lived—with Moses, and Elijah and Daniel; and with Him also, whose love to the church had a breadth, and length, and depth, and height which passeth knowledge.

As a means of supporting the faith, and directing the practice of the people of God, it was expedient that some knowledge of the course of events, and of the character of the times that were to come, should be communicated to the church. From one period to another, it had pleased the Lord to grant such communications. The Redeemer himself had readily yielded to the desire of his disciples to obtain information regarding the future, and to the predictions delivered by him, large additions were made by the Spirit, speaking in the apostles.

In his first epistle to Timothy, Paul had written in these terms: "Now the Spirit speaketh expressly, that in the LATTER TIMES some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats." In his second epistle to the Thessalonians, he had spoken at greater length respecting a GREAT APOSTACY from the true religion which was certainly approaching. It seems natural to understand the prophecy contained in the passage before us as re-

ferring to the same period. The time of so great a declension from sound doctrine and vital godliness, could not fail to be a perilous time. It was to be expected that such characters as are described in the context should abound at that period. As in the *latter times* of Jewish degeneracy, the power of godliness being lost, while the form of it was rigidly upheld, there existed a grievous relaxation of morals—so, in the *latter period* of the Gentile dispensation, we are taught to look for PERILOUS times, when men shall be selfish, avaricious, arrogant, without natural affection, covenant-breakers, impious towards God, and cruel and oppressive towards their fellow-men.

Such is the description of the characteristics of that age, and of the classes of religious professors that would then abound. In other passages, the apostle had spoken of the great leading causes of decay and degeneracy; here he declares the results. He had described the enemy sowing the tares; here he brings into view the wretched crop, ripening to a harvest of judgment and desolation. The Antichrist is not so specifically marked in this passage as in some others; yet there is much reason to conclude, that the Antichristian period is contemplated; and this not the less that the evils described are not all of the same character, nor springing only from one source. In a period having many points of analogy, when the Jewish people refused and rejected their King, they were divided into parties. The Pharisees and Sadducees greatly differed from each other in their respective creeds, yet both contributed to banish true religion, and bring in a flood of ungodliness. In our own times, also, we have the Pharisees and the Sadducees—the superstitious votaries of Romanism, and a mixed multitude of unbelievers, who have no more love to each other than their prototypes among the Jews, but who are always ready to unite their energies in opposition to the cause of God, and the claims of his Son, Jesus Christ.

At a special meeting of this Synod, not called on account of any pressure of ecclesiastical business, but mainly in consideration of the peculiar aspects of the times, it cannot, I think, be deemed unseasonable to draw the attention of fathers and brethren to some of the more prominent and palpable evidences that our lot is cast in PERILOUS TIMES. It is a prevailing opinion, that the Antichristian period is now drawing near its close, and that the mighty events and convulsions which must attend the final overthrow of the New Testament Babylon, are hastening to their accomplishment. The general tenor of prophecy indicates, that this will be a time of great temptation and danger, and, eventually, of unparalleled tribulation and distress. “Except that the Lord had shortened those days, no flesh should be saved; but, for the elect’s sake, whom he hath chosen, he hath shortened the days.”

In mentioning some of the more imminent perils of the present time, I would specify,

1st. THE ALARMING PREVALENCE AND EXTRAORDINARY EFFORTS OF INFIDELITY.

The existence of this evil entirely accords with the prevailing character of the Antichristian period. The obvious tendency of Romanism is to produce infidelity, in a certain class of minds. It is a well-known historical fact, that multitudes of the priests of the Church of Rome, and not a few even of her Cardinals and Popes, have been infidels. What a modern historian* has said of a British monarch, is, without doubt, a true picture of many educated Romanists. “Charles” (the Second,) he says, “had never been a sincere member of the Established Church. His mind had long oscillated between *Hobbism* and *Poperly*. When his health was good, and his spirits high, he was a scoffer. In his few serious moments, he was a Roman Catholic.” The contrariety between Romanism and infidelity is more apparent than real. The former bears the aspect of excessive credulity; the latter may be described as criminal incredulity. But it should be observed, that the faith of the Ro-

* Macaulay.

manist, which appears to be excessive, is not faith in the Testimony of God, but in the arrogant assumptions of man. He has surrendered his judgment to human control, and refuses to hear or to consider the declarations of his Creator. There is no ground for wonder, therefore, that Infidelity should greatly abound under the reign of Antichrist. Although diverse from each other, Infidelity and Popery have always been ready to reciprocate good offices in time of need. Not only do individuals "oscillate" between the two systems, but whole nations. At one time France is vehemently infidel; at another, it is intensely Popish. "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists." "He is Antichrist that denieth the Father and the Son." 1 John ii. 18, 22.

Whether Infidelity prevails more extensively in our times, than in any former period of the history of the world, it may be difficult to determine. Besides being widely blended with Romanism, it is often concealed under the mask of hypocrisy. Many have the impression that it is on the increase; and that the public press throughout Europe is more largely engaged in the service of Infidelity than in the support of true religion. It is not at present the policy of the abettors of that system to compose elaborate treatises subversive of Christianity. It adopts a more crafty, but more deadly course. By means of the cheapest literature, which panders to all the depraved passions of our fallen nature, it propagates its poison with unceasing activity, and through every practicable channel. Of the flood of pernicious matter which is incessantly poured out on the community by means of the press, it is only a small proportion that is avowedly directed against the truth of religion; while yet the whole drift and tendency of it, is to destroy all faith in divine revelation, and inflame the natural enmity of the heart against its pure and holy precepts.

Infidelity is found to exist under several distinct forms. Occasionally, although rarely, it is met with in the form of ATHEISM, denying, as the name intimates, the very existence of the Supreme Being, or uttering its doubts and cavils; demanding proof that any God exists. This is a wickedness of which fallen angels are incapable. The devils believe and tremble.

A much more common, and not less fatal form of it, is known by the name of PANTHEISM. Equally with the former, this is a system of materialism. It denies the existence of any Creator—any personal God—and also of any angel, or soul in man. It knows nothing, and confesses nothing but matter, and the properties of matter. It teaches, accordingly, that there are certain qualities and powers inherent in matter, which produce all the phenomena that we ascribe to creative power and wisdom. It is certainly in a high degree both absurd and contradictory, as it virtually admits and denies, at the same time, the existence of a Supreme Intelligence. The Pantheist holds, as the name imports, that God is in every thing, and that every thing is God. The language of an irreligious poet, although capable of being understood in a sense in which it is equally truthful and beautiful, would express the creed of the Pantheist. Putting his own interpretation on the lines, he would say of the Supreme Being, that he

"Warms in the sun, refreshes in the breeze;
Glowes in the stars, and blossoms in the trees;
Lives through all life, extends through all extent;
Spreads undivided, operates unspent."

In the British Isles, however, and especially among the least educated portions of the community, Infidelity prevails chiefly in the form of DEISM. There is a testimony in the human heart to the existence of a Supreme Being, which science, falsely so called, cannot easily suppress. And among the multitude, this voice is less frequently disregarded. The Deist admits the existence of an Almighty Creator, and Moral Governor of the world, but he rejects

Divine revelation, denies or doubts the immortality of the soul, and a future state of rewards and punishments. If the probability of a future state is admitted, it is maintained that the unbounded benevolence of the Supreme Being will infallibly secure the ultimate happiness of all his creatures. The attributes of perfect justice, and moral purity, do not belong to the God of the Infidel. Even of this form of Infidelity there are diversities and gradations, under the several names of Antichristian Deism, philosophical Deism, and spiritualism, or Christian Deism. The first of these varieties is distinguished by the violent hatred it bears to Christianity, and its untiring efforts to bring it into contempt. The blasphemous and execrable system called Socialism takes rank under this head. Philosophical Deism, too lofty to stoop to contradicting and blaspheming, occupies itself in elucidating and expounding natural religion, in exalting the native powers of the human mind, as sufficient to investigate all needful truth, and eventually to obtain all possible virtue. The perfectibility of human nature—a doctrine confuted by the universal experience of six thousand years—is the favourite theme with this class of Infidels.

The particular form of Deism which has the effrontery to take the name of *Christian Deism*, is, perhaps, not the least insidious. It is Satan transforming himself into an angel of light. One who has studied the subject carefully, has said of it, that, in our day, it most of all demands the attention of the student of Infidelity. "It sometimes stands out in our literature under a purely religious or philosophical type, enforcing the beauty, and power, and all-sufficiency of natural religion, with an earnestness of purpose, an elevation of spirit, a fervour of style, and an amount of practised literary power, which win the admiration, and too frequently command the assent of the young, the ardent, and inexperienced."* There are not a few popular authors of the present day, who appear to belong to this most dangerous school.

The actual working of Infidelity in the intercourse of society, although often disguised and concealed, is, without doubt, both pernicious and powerful. It ferments among the masses, who, in our towns and cities, have become estranged from all Christian ordinances. It gathers strength at Theatres, and Tea Gardens, and by Sabbath excursion Railway Trains. It is zealously propagated in factories and large public works. It has its hoary apostles in taverns and gin-shops, where reason is besotted, and the passions inflamed. It has influence at Railway Boards, scoffing at the authority of the divine law, and commanding systematic traffic to be maintained on the Lord's day. And, notwithstanding the oath taken by members of Parliament, "on the faith of a Christian," a large amount of it finds its way into the halls of legislation. To this cause must be mainly ascribed the laxity of principle which habitually prevails there—that extreme latitudinarianism which regards all systems of religion with equal favour, or equal indifference, excepting in so far as they can command political influence.

The danger to true religion, and to the best interests of mankind, from this source, are exceedingly increased by the facility with which it unites and co-operates with any system of false religion, and particularly with Popery. Every attentive observer of public movements must have remarked, with how much alacrity various hostile forces are rallied under the same standard, when any measure is pressed calculated to dam up the course of some flagrant vice, or promote the better observance of the Lord's day. Whatever diversities may mark their respective systems, in their hostility to true religion they are as ONE, and the slightest signal is sufficient to collect the confederate hosts of Unitarians, Romanists, and Infidels, of manifold ranks and orders. And that the danger from this source may be seen in its true magnitude, it should be recollected, that the same sympathy which pervades and combines such

* Professor Martin, of Aberdeen.

classes at home, might, in certain conjunctures of affairs, do the same in the other nations of Europe, where Infidelity leavens the whole mass of society. It is, perhaps, impossible to compare the relative strength of Popery and Infidelity in Continental Europe. It is generally acknowledged that Germany is decidedly infidel. France is, perhaps, almost equally so, were it not at the same time hypocritical. Those who know it best declare, that its assumed regard to the established superstition is only a mask to conceal its infidelity. Popery suits the purposes of two parties better than its rival; and these are the *priest party*, which is exceedingly numerous and powerful, and the *aristocracy*, who either possess, or are aspiring to, the emoluments and honours of political power.

And here, it would seem, we have manifestly on the stage, and in vigorous operation, the *three unclean spirits* of the Apocalypse—from the mouth of the Dragon, *Infidelity*—from the mouth of the Beast, *tyranny*, at present greatly exasperated by jealousy—and from the mouth of the false prophet (the symbol of the Papacy, or Romish priesthood,) *superstition*. They are all equally declared to be diabolical; and they “go forth to the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty.” In the very midst of the prophecy, a note of warning and watchfulness is addressed to the people of God, by the inspired penman:—“Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” Rev. xvi. 14, 15.

These things lead us to mention,

2d. The **SECOND GREAT PERIL** of the present time, which is the formidable power, and amazing exertions of the **ROMISH ANTICHRIST**. We regard the proof as satisfactory, that one and the same system is exhibited, in its several characters and relations, by Paul, in his second epistle to the Thessalonians, under the name of the *apostacy*—by Daniel, in the vision of the *ten horns*, and the *little horn*, on the head of the *fourth beast*—and by John, in several chapters of the Apocalypse; and it must be admitted, by such as hold this view, that the *system* or *power*, so described, is represented as the most formidable antagonist of the Church of God and of true religion, which ever existed in the world, or will exist again—that it may be fairly regarded as the master-piece of Satan’s policy. After all that has been written on the subject, it would still be an achievement for a theologian of the first rank, to group together the delineations of the several inspired writers, to gather up and exhibit in one connected whole, all the parts of this monstrous system, and to bring out the full portraiture of Antichrist in the sight of the world.

When some flagrant crime has been perpetrated, and the hue and cry must needs be raised, in order to the apprehension of the criminal, it is of primary importance that the description given to the public should be as exact and full as possible, as any material omission or mistake may endanger the ends of justice. In such cases, it is the obvious policy of the offender to disguise himself, and, if possible, to pass for another person. In this, as in all other feats of duplicity, Antichrist stands unrivalled. He devours his victims as with the mouth of a dragon, and forthwith assumes the gentle look of a tender lamb; sheds blood in torrents, and complains of the persecutions he endures; crushes liberty in all lands, where he has the power, at the same instant denouncing all successful resistance to his own sovereign will as insufferable tyranny and oppression. There is none more ready than he to raise the *hue* and *cry*, and join in the pursuit of Antichrist. And by such devices he has escaped for centuries. But his doom is approaching; and every one who openly delineates his character with scriptural fidelity, is doing something toward his overthrow. As soon as mankind have become sufficiently instructed to recognise and identify this great adversary of God and man, the love and veneration which they have borne to him will certainly be changed into hatred and indignation. Even the ten horns shall at last hate the whore,

and make her desolate and naked, and shall eat her flesh, and burn her with fire.—Rev. xvii. 16.

The apostle Paul represents the system of Popery mainly in its religious aspects; not as a system of true religion, but as a great *apostacy* or perversion of religion; not as the *mystery of godliness*, but as the *mystery of iniquity*; not as exalting or honouring the Most High, but setting up in the church, the temple of God, an impious *rival* or *antagonist*, who usurps the place of God; not as attaining power by manifesting the truth, but by diabolical duplicity and fraud; pretending a commission from Heaven, and like Jannes and Jambres, who withstood Moses, supporting this claim by mock miracles and imposture. He also predicts that the effect of this system should be, to turn away the minds of men from the truth of the gospel, which is the power of God unto salvation, and by filling them with strong delusion, to consign them to eternal destruction.—2 Thess. ii. 7—12.

The prophet Daniel was a statesman as well as an inspired writer—the prime minister of one of the most illustrious monarchs of all antiquity. To his mind the system was exhibited more in its *political* aspects and relations. He had himself witnessed how deeply the interests of religion and the destinies of the church are affected by political changes, and the policy of civil rulers. It is a great advantage towards a right understanding of his prophecy, that it is presented in a connected chain, one portion of which is expounded by a divinely appointed messenger, thus furnishing a key to a sound interpretation of the remainder. And, as in Pharaoh's dream, the vision was doubled, for greater certainty and clearness, so in the case of Daniel, the same great outline of prospective history was twice exhibited: first, in the great image of Nebuchadnezzar's dream, recorded in the second chapter, and afterwards, in Daniel's vision of the four great beasts, contained in the seventh chapter. At his own earnest request to understand the meaning of the vision, the prophet is informed, that these four beasts are symbols of four great kingdoms or empires, which should follow each other in succession, and which should fill up the whole period of time that was to elapse, until the introduction of the kingdom of Christ. The first of these great empires, which was the Chaldean, was then in the zenith of its power. It was subverted and succeeded by the Medo-Persian. This, in its turn, was overthrown, and succeeded by the Grecian or Macedonian; and this, in like manner, by the Roman. The prophetic symbol of the last is a savage monster, that has no parallel in nature, "dreadful and terrible, and strong exceedingly," and it has ten horns. While the prophet was considering the horns, "behold there came up another *little horn*,"—the symbol of the papal power; by degrees it grows strong, and displaces three other horns to make room for itself. In this horn were eyes, like the eyes of a man, and a "mouth speaking great things." This part of the vision greatly affected the prophet, and he sought earnestly to know about this fourth beast, and about this *little horn*, "whose look was more stout than his fellows." Concerning him he is further informed, that he "would speak great words against the Most High, and wear out the saints of the Most High—and that they should be given into his hand, until a time, times, and the dividing of time." There can be little doubt that this refers to the prophetic period of forty-two months, or—a day for a year—twelve hundred and sixty years—the precise period during which the witnesses are to prophesy in sackcloth. The prophet farther learns with astonishment, that the ultimate destruction of the beast itself is a judgment on the impiety of the little horn. "I beheld then because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." The political powers that support the papacy, are held responsible for his impiety and cruelty, and shall utterly perish in consequence of their connexion with that ungodly system. This prophetic warning deserves to be solemnly pondered even in

Britain, where, to the present hour, large sums of money are every year devoted, by the legislature, to the preservation and propagation of popery.

In the Revelation of John, the system is exhibited both in its ecclesiastical and political characters—as a *church*,—a corrupt and apostate church—under the emblem of an infamous woman; and as wielding great *political power*, indicated by the woman's position on the scarlet coloured beast. Each of the symbols apart is fitted to awaken sentiments of disgust and terror. The name of the woman is written in conspicuous characters upon her forehead:—“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” Like a shameless courtesan, she displays the wealth which is at once the evidence and the reward of her wickedness. “She is arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls.” She is also a *sorceress*, holding in her hand a golden cup, with which she entices, intoxicates, and corrupts whole nations. Like the incestuous Herodias, she is both an adulteress and a murderer. That abandoned woman caused the head of one faithful martyr to be served up in a charger, as a choice repast for her revenge. But this woman riots in murder. “She is drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” The beast on which she is seated is of the same sanguinary character—evidently the same monster which Daniel had described, as “strong exceedingly, having great iron teeth, which devoured and brake in pieces, and stamped the residue with his feet.” He lives by rapine himself, and slaughters for his mistress, who, with amazing craft, has established a complete control over him.

This complex and wonderful representation is explained to the apostle. It is the symbol of a great imperial power whose capital city was built on seven hills; of a power also, which, in its protracted history, should be exercised under seven successive forms of government. Five of these forms, or heads, had already fallen, one was then in existence, and another was afterwards to arise. This last head was destined to endure the shock of such terrible violence, and to be torn with such horrible convulsions, that it might appear to be totally destroyed. Yet from this state of deep exhaustion, or suspended animation, it would certainly recover and revive again, the same in spirit as before, although changed in aspect or appearance, being henceforth chiefly a centre of unity for ten horns which have sprung up on it, and by means of which its strength is now put forth and exerted. It might thus appear a question, whether it was the seventh head revived again, or whether, on account of the great change it had undergone, it should be esteemed an *eighth*. But however that point may be decided, there is no improvement in the spirit or character of this head. It is full of names of blasphemy. (Rev. xvii. 3.) The ten horns are the instruments of its power. The Roman empire revived is now ten sovereignties, or kingdoms, in a political sense, distinct and independent of each other, yet still *one*, as regards their spirit and character, and the habitual course of their public policy—all immoral, despotic, intolerant of human rights, and hostile to the righteous claims of the Son of God—all disposed to chase the true church into the wilderness, (Rev. xii. 4—6,) while they lavish their favours on the apostate church—all of them so essentially irreligious and antichristian, that they cannot be converted or reformed, and must consequently be subverted and removed, to make way for the establishment of the kingdom of Christ. “And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.”—Dan. ii. 44.

The ingenuity and learning of centuries have been on the strain, to find some other object to which these descriptions might be applied, but without the least semblance of success. No other system, growing out of the fourth

great empire, and, by degrees, collecting and consolidating the power of it, has ever been pointed out. The complex character of the system, as ecclesiastical and political, the geographical position assigned to it, the period of history at which it has been developed, as traced downwards from the times of the prophet Daniel, are quite decisive. Moreover, its strongly marked characteristics—its profound policy, its immense power, its wide prevalence over so many nations, its fascination, or *witchery*, for the multitude, its unrelenting and merciless persecutions, its habitual and pestilent control over the civil powers, and its never-ceasing hatred and antagonism to true Christianity all combine to fix the application of these prophecies to the Romish system, with a certainty and precision that must, eventually, silence all contradiction. Every fresh development of Antichrist imparts increasing clearness to the interpretation. This wonderful prophecy, like the fabled tunic of Nessus, closely enveloping the modern Hercules, who proudly claims to be more of a god than a man, must continue to cleave to him, and torment him, until it shall infallibly consume him.

It is a remarkable feature of the system of Popery, and a proof that it is the work of Satan, that its great mission seems to be, to vitiate and corrupt every thing that is good. It poisons the relations of life, and makes the son a traitor to his father, and the wife to her husband, for the maintenance of priestly ambition. By means of indulgences and absolutions, it virtually annuls the divine law, fixing at a paltry sum the pecuniary demerit of every transgression, and degrading the decalogue into a *tariff* of priestly exactions. It destroys the vital principle of all sound morality, by making the favour of God, and eternal life, a reward for implicit faith in the priest. It disfigures and caricatures the worship of God, and the ordinances of religion. Like certain provision merchants, who show their contempt for the Bible, by wrapping in the sheets of it their vilest articles of merchandise, Popery never takes hold of a Bible truth, but in order to give currency to some enormous lie. The gifts of Providence—wealth, talents, genius, learning—are employed by it for purposes of mischief. It has successfully struggled for political power; having, in substance, made the laws, and exercised government over the nations, for a thousand years, only that it might enslave mankind. All the fine arts—music, poetry, sculpture, painting—have been made subservient to its selfish designs. IT IS A UNIVERSAL CORRUPTER. It seems to ransack creation, to find out whatever might be for the honour of God, and a blessing to man, that it may vitiate and destroy it. As if some malignant demon had traversed paradise, to poison every fountain, and pollute every spring, and blight every flower, and scorch every tree. It brings down the curse of Heaven on every nation where it bears sway; but most of all on the human inhabitants. What sad demonstration of this heavy charge is furnished in the wretched condition of my own native land, gifted by a bountiful Providence with every external and material advantage, but reduced by Popery to a state of dreariness and desolation, no where to be paralleled, perhaps, but in that guilty land whose inhabitants rejected and crucified the Lord of glory.

In this career of consummate iniquity, the grand struggle, and the grand difficulty, has been about the Bible. Nothing has been so perplexing, so hard to be subdued into the service of Antichrist. Yet as Satan's stoutest attempt to draw the Son of God into sin was made by an insidious and perverted use of the divine word, so there is one gigantic falsehood lying at the foundation of the Popish system, which Rome is anxious to prove by the scriptures; and that is, that Almighty God has put the Church of Rome, virtually, the priesthood, into his own place—that the wisdom, and authority, and power of the Godhead are vested in them; that the keys of heaven and hell—the absolute right to bestow eternal life, or condemn to eternal perdition, is in their hands. Having, with infinite craft, persuaded mankind that

this doctrine is taught in the Bible, the Church of Rome could be well content to lay the holy book aside, as being of no further utility. Among the myriads of sins that Rome pretends to pardon, the sin of neglecting the Holy Scriptures has never been known to have a place.

But the danger to Romanism from the Bible was not fully apprehended, until after the discovery of the art of printing, and until the might of God's word was demonstrated by the Reformation. Then it was that Rome was compelled to exert her utmost ingenuity to construct defences against this formidable adversary. By her dungeons, and by the flames, she could silence the voice of ten thousand human witnesses. But the same procedure could not be adopted in respect to the scriptures. Other expedients were found to be indispensable. Since the Bible could not be put out of the world, its authority must be lowered, and its testimony neutralized. And here the *mystery of iniquity* has been strenuously at work. By means of false translations, and still more corrupt paraphrases and comments, the true meaning of scripture has been extensively perverted. Then, by setting up the Apocrypha, and the fathers, and oral traditions, intrusted, of course, to the custody of the priests, the decrees of councils, the dogmas of the pope, and innumerable pretended revelations, given by angels and departed saints, the Bible is so overruled as to be virtually set aside. Yet these manifold devices did not wholly suppress the fear of danger. Some inquisitive spirit might choose to examine the Bible, and might discover the want of harmony between its teaching, and that of Rome. To make all sure, the arrogant pretence was invented, that the church is the *sole authorized expounder* of the meaning of scripture; that to the people, the divine word neither has, nor ought to have, any meaning, but what the church assigns to it. This stratagem took effect, and continues to the present day to close up the minds and consciences of more than half of Christendom, against the lessons of heavenly wisdom.

But the boldest blasphemy of all is, that mankind have no right to possess or read the scriptures, but at the sovereign pleasure of the Pope. The Bible is positively forbidden to the people. After it has been bound with seven chains, the Philistines discern danger in it still, and it must needs be withdrawn. The blessed Redeemer commands the people to search the scriptures, that they may become acquainted with himself; but Antichrist commands them to avoid the scriptures, as the most deadly source of heresy and danger to their souls. "All scripture is given by inspiration of God," and declared to be profitable; but the Pope pronounces the scriptures to be unprofitable, and in a high degree pernicious. The apostle Paul congratulates Timothy for having known the scriptures even from childhood, and declares them "able to make men wise unto salvation;" but Rome, with an audacity that could come only from the pit, affirms that they lead men to perdition. All manner of folly and impiety may be freely printed and circulated in Popish countries; but wherever Popery has full sway, to print or circulate the word of God is a crime to be expiated in a dungeon, or on the scaffold.

Another held, and from the Bible held,
 He was infallible, most fallen by such
 Pretence; that none the scriptures, open to all,
 And most to humble hearted, ought to read
 But priests; that all who ventured to disclaim
 His forged authority, incurred the wrath
 Of Heaven; and he who in the blood of such,
 Though father, mother, daughter, wife, or son,
 Inbrued his hands, did most religious work,
 Well pleasing to the heart of the Most High.

It is true, the charge of forbidding the use of the scriptures to the people is denied by Romanists, who reside in Protestant countries. But we know the value of that denial. The use of the scriptures is permitted, and to whom?

To those who have renounced all right to think or to judge for themselves; who have surrendered their understanding and their conscience to the priest: who can see, and will see, no sense or meaning in the word of God, but what the priest permits it to have; to those to whom their *confessor* is above all divine revelation; who can believe that a wafer, over which the priest has uttered certain words in a strange language, has been changed into a God—into the body, and blood, and soul, and divinity of the eternal Son of God. Such persons may, perhaps, be permitted to possess the scriptures, so long as the liberty is used with discretion. Rome intrusts the Bible in the hands of the people, as an indulgent parent might intrust a loaded pistol in the hands of a wilful child, warily and watchfully, knowing that he might destroy himself, or perhaps his own father. But in granting this indulgence to any one, the priest virtually says to him, “The moment that book expresses one sentiment or thought to your understanding or judgment, more than the church approves of, that moment you return the book to me, on the peril of your soul’s salvation.” What infinite effrontery! What tremendous cruelty! that an insolent priesthood should thrust themselves between the God of wisdom and his own rational creatures, virtually saying to the Most High, “Your words must not be heard by the people, or they shall be ruined.” To the people they haughtily say, “Stand off! you have no right to know what was spoken by the prophets, the apostles, or the blessed Saviour, but as we please.”

There is evidently a universal and profound consciousness, that Popery and the Bible cannot stand together; that the light would expel the darkness; that the truth would overpower the error; that the beams of the Sun of Righteousness would terminate the reign of old *Erebus* and *chaos*. The Man of Sin can resist argument, and scoff at ridicule, and defy human power; “He esteemeth iron as straw, and brass as rotten wood; the arrow cannot make him flee; sling-stones are turned with him into stubble; he laugheth at the shaking of a spear.” (Job xli. 27.) But what he dreads horribly, and the very thought of which brings on a cold paroxysm as of the pangs of dissolution, is “the breath of the mouth, and the brightness of the coming of the Son of Man.” Let a free and patent path be once opened for the circulation of the scriptures throughout his wide dominions, and the day of his downfall shall speedily come.

The danger to all the best interests of these lands—to liberty, to social order, and religion, from the prevalence and power of Popery, is both great and urgent. When we consider the marvellous adaptation of the system to depraved human nature, its great antiquity, the vast number of its adherents in the British Isles, the blind submission they yield to their spiritual guides, the bond of union they all have in a crafty Foreign Power, the ambitious, scheming, mischievous character of the priesthood, and call to mind, also, the redoubled wrath of the old Serpent, who knows assuredly “that he has but a short time,” there is evidently a loud call to the friends of truth to “put on the whole armour of God, that they may be able to withstand in the evil day.” Aud alas! all the other dangers are heightened, by the unwise and infatuated policy which British statesmen, of all parties, have heretofore pursued, in respect to Popery, in treating it not only as a church or a religion, having a claim to be recognised and respected, but as worthy to be taken under the fostering care and patronage of the legislature, and to be propagated at the public expense throughout the vast dominions of Britain. How can this policy be justified? How can it be any longer tolerated by a nation that has suffered so much from Popery?—a nation professing to believe that this system entails eternal ruin on its deluded victims?*

[To be concluded in our next.]

* “Popery is the last, the most matured, the most subtle, the most skilfully con-

Practical Essays.

THE FATHER AND HIS THREE SONS.—It is said of a pious man of old, living in the East, having three sons and an immense fortune, that he made the following proposals to his sons, when they were grown to manhood:—"Go," said he, "my sons, from my roof for one month, and return; he that performs, during his absence, the best and noblest deed, shall receive one half of my estate, and the other half shall be divided between the other two brothers." They went, and returned at the stipulated time. The eldest began the story of his month's philanthropy. "I was walking along the banks of one of our native streams, and I heard the shrieks of a female. I hastened to the spot from whence the cry proceeded, and, lo! it was a mother in the very act of leaping into the flood to save her boy, an only child of four years old, who had unfortunately fallen in, and the waters were choking the avenues of life. Had the mother made the desperate leap, they both must have perished together. I bade her desist, and I plunged into the roaring current. By hard struggling and mighty efforts, I saved the drowning child, and restored him to the arms of the frantic, but now enraptured mother." "Thou hast indeed done nobly, my son; the pen of immortality shall record that deed, and the mother shall cherish thy memory with tears of gratitude. My second son, what hast thou to say?" "Father," said he, "in my journey, I found an old man lying on his couch, feeble and decrepit; he could not walk nor rise up. Two little children were left with him; their parents had gone to a neighbouring town about ten miles distant. The old man was sighing heavily, and the children wept bitterly. The bleak winds murmured through the trees; the ground was covered with snow; the cold was piercing and terrible. 'And will your parents return to-night,' I inquired of the lad, as he stirred up the little fire on the hearth, which his tears might have quenched. 'They have been gone four days,' was the reply, 'and we are starving, and can neither go for food nor for father and mother!' I hurried back to the nearest house I had left, to obtain food for these famishing ones, and information of the parents. The former I procured, but of the latter I could obtain no tidings. I went in search of them, and when within a mile of the village, I was informed, to my amazement, that they had been found *dead*, having perished in the snow! I need only say, these orphans, and the more helpless old man, are to share in my patrimony, whatever it may be." The father burst into tears, and could only say, "The youngest brother." The youngest son now began:—"On my return homeward, having almost despaired of accomplishing my wishes, I found a man prostrate and bleeding on the cold ground. He was my *bitter enemy*! He must have perished in a few hours, had there been no assistance. I took him to a hospitable shelter, and he is rapidly recovering." "My dear boy," said the father, to thee, to thee belongs the reward. Were it the world, thou shouldst have it. Thou hast sanctified humanity, and spread the antepast of heaven. Thy brothers have done well, nobly: but thou hast acted God-like. Thine is the spirit of Heaven; half my wealth is thine, and well may I intrust it to such a son."—*Herald of Peace.*

THE FOUNDER OF RAGGED SCHOOLS.—John Pounds, the cripple and the cobbler, yet at the same time one of nature's true nobility, was born in Portsmouth, in 1766. His father was a sawyer, employed in the Royal Dock Yard. At fifteen, young Pounds met with an accident which disabled him for life. During the greater part of his benevolent career he lived in a small weather-boarded tenement in St. Mary's street, Portsmouth, where he might be seen every day, seated on a stool, mending shoes in the midst of his busy little school. One of his amusements was that of rearing singing birds, jays and parrots, which he so perfectly domesticated that they lived harmoniously with his cats and guinea-pigs. Often, it is said, might a canary bird be seen perched upon one shoulder, and a cat upon the other. During the latter part of his life, however, when his scholars became so numerous, he was able to

trived, and the most essentially diabolical form of idolatry which the world ever saw, or which, there is reason to believe, it ever will see. It is the *ne plus ultra* of man's wickedness, and the *chef d'œuvre* of Satan's cunning and malignity. It is the greatest calamity, next to the fall, which ever befell the human family."—THE PAPACY: by the Rev. J. Wylie. Johnston & Hunter, Edinburgh, 1851—An admirable treatise on "the history, dogmas, genius, and prospects of Popery," and eminently worthy of the prize of one hundred pounds awarded to the writer by the Evangelical Alliance.

keep fewer of these domestic creatures. Poor as he was, and entirely dependent upon the hard labour of his hands, he nevertheless adopted a little cripple nephew, whom he educated and cared for with truly parental love, and in the end established comfortably in life. It was out of this connexion that his attempts and success in the work of education arose. He thought, in the first instance, that the boy would learn better with a companion. He obtained one, the son of a wretchedly poor mother; then another and another were added; and he found so much pleasure in his employment, and was the means thereby of effecting so much good, that in the end the number of his scholars amounted to forty, including about a dozen little girls. His humble workshop was about six feet by eighteen, in the midst of which he would sit engaged in that labour by which he won his bread, and attending at the same time to the studies of the little crowd around him. So efficient was John Pounds' mode of education, to say nothing about its being perfectly gratuitous, that the candidates were always numerous; he, however, invariably gave the preference to the poorest children—to the 'little black-guards,' as he called them. He has been known to follow such to the Town Quay, and offer them the bribe of a roasted potato if they would come to his school. His influence on these degraded children was extraordinary. As a teacher, his manners were pleasing and facetious. Many hundred persons now living usefully and creditably in life, owe the whole formation of their character to him. He gave them 'book learning' and taught them also to cook their own victuals and mend their shoes. He was not only frequently their doctor and nurse, but their play-fellow; no wonder was it, therefore, that when, on New Year's Day, 1839, he suddenly died, at the age of seventy-two, the children wept, and even fainted, on hearing of their loss, and for a long time were overwhelmed with sorrow and consternation. They, indeed, had lost a friend and a benefactor. Such was the noble founder of the first ragged school.—*Ep. Rec.*

Temperance.

THE MAINE LAW.

AN ACT FOR THE SUPPRESSION OF DRINKING HOUSES AND TIPLING SHOPS.

Be it enacted by the Senate and House of Representatives in Legislature assembled, as follows:—*Not to be made or sold as a beverage.*—Section 1. No person shall be allowed at any time to manufacture or sell, by himself, his clerk, servant or agent, directly or indirectly, any spirituous or intoxicating liquors, or mixed liquors, a part of which are spirituous or intoxicating, except as hereafter provided.

Agents to sell for certain purposes.—Sect. 2. The selectmen of any town, and Mayor and Aldermen of any city, on the first Monday of May annually, or as soon after as may be convenient, may appoint some suitable person, as the agent of said town or city, to sell at some central and convenient place within said town or city, spirits, wines or other intoxicating liquors, to be used for medicinal and mechanical purposes, and no other; and said agent shall receive such compensation for his services, as the Board appointing him shall prescribe; and shall, in the sale of such liquors, conform to such rules and regulations as the selectmen or Mayor and Aldermen as aforesaid, shall prescribe for that purpose. And such agent, appointed as aforesaid, shall hold his situation for one year, unless sooner removed by the Board from which he received his appointment, as he may be at any time, at the pleasure of said board.

Said Agents to Give Bonds, &c.—Sect. 3. Such agent shall receive a certificate from the Mayor and Aldermen or selectmen, by whom he has been appointed, authorizing him as the agent of such town or city to sell intoxicating liquors for medicinal or mechanical purposes only; but such certificate shall not be delivered to the person so appointed, until he shall have executed and delivered to said board, a bond with two good and sufficient sureties, in the sum of six hundred dollars, in substance as follows:—[Know all men that we, ——— as principal, and ——— and ——— as sureties, are holden and stand firmly bound to the inhabitants of the town of ———, (or city, as the case may be,) in the sum of six hundred dollars, to be paid them, to which payment we bind ourselves, our heirs, executors, and administrators, firmly by these presents. Sealed with our seals, and dated this ——— day of ———, A. D. ———.]—The condition of this obligation is such, that whereas the above bounden ——— has been duly appointed as agent for the town (or city) of ———, to sell within, and for, and on account of said town (or city) intoxicating liquors for medicinal and mechanical purposes and no other, until ——— day of ———, A. D. ———, unless sooner removed from said agency.—Now, if the said ——— shall in all respects

conform to the provisions of the law relating to the business for which he is appointed, and to such rules and regulations as now are, or shall be from time to time established by the board making the appointment, then this obligation to be void; otherwise to remain in full force.

Penalties for Violation, &c.—Sect. 4. If any person by himself, clerk, servant, or agent, shall at any time sell any spirituous or intoxicating liquors, or any mixed liquors, part of which is intoxicating, in violation of the provisions of this act, he shall forfeit and pay on the first conviction ten dollars and the costs of prosecution, and shall stand committed until the same be paid; on the second conviction he shall pay twenty dollars and the costs of prosecution, and shall stand committed until the same is paid; and the third and every subsequent conviction, he shall pay twenty dollars and the cost of prosecution, and shall be imprisoned in the common jail not less than three months, nor more than six months, and in default of payment of the fines and costs prescribed by this section, for the first and second convictions, the convict shall not be entitled to the benefit of chapter 175 of the revised statutes, until he shall have been imprisoned two months; and in default of payment of fines and costs provided for the third and every subsequent conviction, he shall not be entitled to the benefit of said chapter 175 of the revised statutes, until he shall have been imprisoned four months. And if any clerk, servant, agent, or other persons in the employment or on the premises of another, shall violate the provisions of this section, he shall be held equally guilty with the principal, and on conviction shall suffer the same penalty.

Penalties, how Recovered, &c.—Sect. 5. Any forfeiture or penalty arising under the above section, may be recovered by an action of debt, or by complaint before any justice of the peace, or judge of any municipal or police court, in the county where the offence was committed. And the forfeiture so recovered shall go to the town where the convicted party resides, for the use of the poor; and the prosecutor or complainant may be admitted as a witness in the trial. And if any one of the selectmen or board of mayor and aldermen shall approve of the commencement of any such suit, by endorsing his name upon the writ, the defendant shall in no event recover any costs; and in all actions of debt arising under this section, the fines and forfeitures suffered by the defendant shall be the same as if the action had been by complaint. And it shall be the duty of the mayor and aldermen of any city, and the selectmen of any town, to commence an action in behalf of said town or city, against any person guilty of a violation of any of the provisions of this act, on being informed of the same, and being furnished with proof of the fact.

Conditions and Consequences of Appeal.—Sect. 6. If any person shall claim an appeal from a judgment rendered against him by any judge or justice, on the trial of such action or complaint, he shall, before the appeal shall be allowed, recognise in the sum of one hundred dollars, with two good and sufficient sureties, in every case so appealed, to prosecute his appeal, and to pay all costs, fines and penalties that may be awarded against him, upon a final disposition of such suit or complaint. And before his appeal shall be allowed, he shall also, in every case, give a bond with two good and sufficient sureties, running to the town or city where the offence was committed, in the sum of two hundred dollars, that he will not, during the pendency of such appeal, violate any of the provisions of this act. And no recognizance or bond shall be taken in cases arising under this act, except by the justice or judge before whom the trial was had; and the defendant shall be held to advance the jury fees in every case of appeal in an action of debt; and in the event of a final conviction before a jury, the defendant shall suffer and pay double the amount of fines, penalties, and imprisonment awarded against him by the justice or judge from whose judgment the appeal was made. The forfeiture for all bonds and recognizances given in pursuance of this act, shall go to the town or city where the offence was committed, for the use of the poor; and if the recognizances and bonds mentioned in this section shall not be given within twenty-four hours after the judgment, the appeal shall not be allowed; the defendant in the mean time to stand committed.

When Agents Forfeit their Bonds.—Sect. 7. The mayor and aldermen of any city and the selectmen of any town, whenever complaint shall be made to them that a breach of the conditions of the bond given by any person appointed under this act, has been committed, shall notify the person complained of, and if upon hearing of the parties it shall appear that any breach has been committed, they shall revoke and make void his appointment. And whenever a breach of any bond given to the inhabitants of any city or town in pursuance of any of the provisions of this act shall be made known to the mayor and aldermen, or selectmen, or shall in any manner come to their knowledge, they or some one of them shall, at the expense, and for

the use of said city or town, cause the bond to be put in suit in any court proper to try the same.

Makers and Common Sellers.—Sect. 8. No person shall be allowed to be a manufacturer of any spirituous or intoxicating liquor, or common seller thereof, without being duly appointed as aforesaid, on pain of forfeiting on the first conviction, the sum of one hundred dollars and the costs of prosecution, and in default of the payment thereof, the person so convicted shall be imprisoned sixty days in the common jail; and on the second conviction the person so convicted shall pay the sum of two hundred dollars and costs of prosecution; and in default of payment shall be imprisoned four months in the common jail; and on the third and every subsequent conviction, shall pay the sum of two hundred dollars, and shall be imprisoned four months in the common jail of the county where the offence was committed; said penalties to be recovered before any court of competent jurisdiction, by indictment, or by action of debt in the name of the city or town where the offence shall be committed. And whenever default shall be had of any recognizance arising under this act, *scire facias* shall be issued, returnable at the next term, and the same shall not be continued, unless for good cause satisfactory to the court.

No Lawless Rumsellers to be Jurors.—Sect. 9. No persons engaged in the unlawful traffic in intoxicating liquors shall be competent to sit upon any jury in any case arising under the act; and when information shall be communicated to the court, that any member of any panel is engaged in such traffic, or that he is believed to be so engaged, the court shall inquire of the jurymen of whom such belief is entertained; and no answer which he shall make shall be used against him in any case arising under this act; but if he shall answer falsely, he shall be incapable of serving on a jury in this State; but he may decline to answer, in which case he shall be discharged by the court from all further attendance as a jury man.

These Cases to Stand First on Trial, &c.—Sect. 10. All cases arising under this act, whether by action, indictment or complaint, which shall come before a superior court, either by appeal or original entry, shall take precedence in said court of all other business, except those criminal cases in which the parties are actually under arrest, awaiting a trial; and the court and prosecuting officer shall not have authority to enter a *nolle prosequi*, or to grant a continuance in any case arising under this act, either before or after the verdict, except where the purposes of justice shall require it.

Liquors may be Searched for and Seized.—Sect. 11. If any three persons voters in the town or city where the complaint shall be made, shall before any justice of the peace or judge of any municipal or police court, make complaint under oath or affirmation, that they have reason to believe, and do believe that spirituous or intoxicating liquors are kept or deposited, and intended for sale, by any person not authorized to sell the same in said city or town under the provisions of this act, in any store, shop, warehouse or other building or place in said city or town, said justice or judge shall issue his warrant of search to any sheriff, city marshal or deputy, or to any constable, who shall proceed to search the premises described in said warrant, and if any spirituous or intoxicating liquors are found therein, he shall seize the same, and convey them to some proper place of security, where he shall keep them until final action is had thereon. But no dwelling house in which, or in any part of which a shop is not kept, shall be searched unless at least one of said complainants shall testify to some act of sale of intoxicating liquors therein, by the occupant thereof, or by his consent or permission, within at least one month of the time of making said complaint. And the owner or keeper of said liquors, seized as aforesaid, if he shall be known to the officer seizing the same, shall be summoned forthwith before the justice or judge by whose warrant the liquors were seized, and if he fails to appear, or unless he can show by positive proof, that said liquors are of foreign production, that they have been imported under the laws of the United States, and in accordance therewith—that they are contained in the original packages in which they were imported, and in quantities not less than the laws of the United States prescribe, they shall be declared forfeited, and shall be destroyed by the written order to that effect, of said justice or judge, and in his presence, or in the presence of some person appointed by him to witness the destruction thereof, and who shall join with the officer by whom they shall have been destroyed, in attesting that fact upon the back of the order, by authority of which it was done; and the owner or keeper of such liquors shall pay a fine of twenty dollars and cost, or stand committed for thirty days, in default of payment, if in the opinion of the court said liquors shall have been kept or deposited for the purpose of sale. And if the owner or possessor of any liquors seized in pursuance of this section, shall set up the claim that they have been re-

gularly imported under the laws of the United States, and that they are contained in the original packages, the custom house certificates of importation and proofs of marks on the casks or packages corresponding thereto, shall not be received as evidence that the liquors contained in said packages were actually imported therein.

Seized Liquors, how Disposed of, &c.—Sect. 12. If the owner, keeper, or possessor of liquor, seized under the provisions of this act, shall be unknown to the officer seizing the same, they shall not be condemned and destroyed until they shall have been advertised, with the number and description of the packages as near as may be for two weeks, by posting up a written description of the same in some public place, that if such liquors are actually the property of any city or town in the State, and were so at the time of the seizure purchased for sale by the agent of said city or town for medicinal and mechanical purposes only, in pursuance of the provisions of this act, they may not be destroyed, but upon satisfactory proof of such ownership, within said two weeks, before the justice or judge by whose authority said liquors were seized, said justice or judge shall deliver to the agent of said city or town, an order to the officer having said liquors in custody; whereupon said officer shall deliver them to said agent, taking his receipt therefor upon the back of said order, which shall be returned to said justice or judge.

Appeal of Claimants of Seized Liquors.—Sect. 13. If any person claiming any liquors seized as aforesaid, shall appeal from the judgment of any justice or judge by whose authority the seizure was made, to the district court, before his appeal shall be allowed, he shall give a bond in the sum of two hundred dollars with two good and sufficient sureties to prosecute his appeal, and to pay all fines and costs which may be awarded against him; and in the case of any such appeal, where the quantity of liquors so seized shall exceed five gallons, if the final decision shall be against the appellant, that such liquors were intended by him for sale, he shall be adjudged by the court a common seller of intoxicating liquors, and shall be subject to the penalties provided for in section eighth of this act; and said liquors shall be destroyed as provided for in section eleventh. But nothing contained in this act shall be construed to prevent any chemist, artist or manufacturer, in whose art or trade they may be necessary, from keeping at his place of business such reasonable and proper quantity of distilled liquors as he may have occasion to use in his art or trade, but not for sale.

Officers to Seize Liquors in Certain Places.—Sect. 14. It shall be the duty of any mayor, alderman, selectman, assessor, city marshal, or deputy, or constable, if he shall have information that any intoxicating liquors are kept or sold in any tent, shanty, hut, or place of any kind for selling refreshments in any public place, on or near the ground of any cattle show, agricultural exhibition, military muster, or public occasion of any kind, to search such suspected place, and if such officer shall find upon the premises any intoxicating drinks, he shall seize them, and arrest the keeper or keepers of such place, and take them forthwith, or as soon as may be, before some justice or judge of a municipal or police court, with the liquors so found or seized, and upon proof that said liquors are intoxicating, that they were found in possession of the accused, in a tent, shanty, or other place as aforesaid, he or they shall be sentenced to imprisonment in the county jail for thirty days, and the liquors so seized shall be destroyed by order of said justice or judge.

Appeals, Fees, Former Conviction, &c.—Sect. 15. If any person arrested under the preceding section and sentenced as aforesaid, shall claim an appeal, before his appeal shall be allowed, he shall give a bond in the sum of one hundred dollars, with two good sureties, that he will prosecute his appeal and pay all fines, costs and penalties which may be awarded against him. And if on such an appeal the verdict of the jury shall be against him, he shall, in addition to the penalty awarded by the lower court, pay a fine of twenty dollars. In all cases of appeal under this act from the judgment of a justice or judge of any municipal or police court, to the district court, except where the proceeding is by action of debt, they shall be conducted in said district court by the prosecuting officer of the government—and said officer shall be entitled to receive all costs taxable to the State in all criminal proceedings under this act, in addition to the salary allowed to such officer by law—but no costs in such cases shall be remitted or reduced by the prosecuting officer of the court. In any suit, complaint, indictment or other proceeding against any person for a violation of any of the provisions of this act, other than for the first offence, it shall not be requisite to set forth particularly the record of a former conviction, but it shall be sufficient to allege briefly that such person has been convicted of a violation of the fourth section of this act, or as a common seller, as the case may be, and such allegations

in any civil or criminal process in any stage of the proceedings, before final judgment may be amended without terms and as a matter of right.

Contracts for Liquor Null and Void.—Sect. 16. All payments or compensation for liquors sold in violation of law, whether in money, labour, or other property, either real or personal, shall be held and considered to have been received in violation of law, and without consideration, and against law, equity and a good conscience, and all sales, transfers, and conveyances, mortgages, liens, attachments, pledges and securities of every kind, which either in whole or in part shall have been for or on account of spirituous or intoxicating liquors, shall be utterly null and void against all persons and in all cases, and no rights of any kind shall be acquired thereby; and in any action either at law or equity, touching such real or personal estate, the purchaser of such liquors may be a witness for either party. And no action of any kind shall be maintained in any court in this state, either in whole or in part for intoxicating or spirituous liquors sold in any other state or country whatever, nor shall any action of any kind be had or maintained in any court in this state, for the recovery or possession of intoxicating or spirituous liquors, or the value thereof.

Applies to Cities, Towns and Plantations.—Sect. 17. All the provisions of this act relating to towns shall be applicable to cities and plantations; and those relating to selectmen shall also be applied to the mayor and aldermen of cities and assessors of plantations.

Repeal of Certain Acts, &c.—Sect. 18. The act entitled “an act to restrict the sale of intoxicating drinks,” approved August sixth, one thousand eight hundred and forty-six, is hereby repealed, except the thirteen sections from section tenth to section twenty-second, inclusive, saving and reserving all sections or other proceedings, which are already commenced by authority of the same; and all other acts and parts of acts inconsistent with this act are hereby repealed. This act to take effect from and after its approval by the Governor.

Approved June 2d, 1851.

WORKING OF THE MAINE LAW—MAYOR DOW'S REPORT.

City of Portland, Mayor's Office, Jan. 15th, 1852.

To the Board of Aldermen and Common Council.—The “Act for the suppression of Drinking Houses and Tippling Shops,” passed at the last session of the Legislature, has been now but about six months in full operation in this city, and I think it proper to lay before the City Council a statement of its results. There has been no act of any State Legislature which has attracted so much of the attention of the people of New England and the whole country as this, because it is well understood that the operation of it upon the various interests of the State, must be in the highest degree salutary, and it was the first effectual legislative measure in a line of policy, which, there is reason to suppose, will be speedily followed by many, and eventually by all our sister States.

For many years it has been well established that the traffic in intoxicating drinks has been the cause of a large amount of poverty, pauperism, suffering and crime; and Maine has undertaken, by the enactment of this Law, to free herself from so much of these evils as flow from that source. From the first, the prompt and energetic execution of the law in this city was submitted to, cheerfully and quietly; the wholesale dealers in spirits promptly abandoned the business, which it was impossible to carry on a single day under this law; and all those retail dealers who had any self-respect, pursued the same course, without waiting for the execution of a statute which regards and treats the keeper of a grog shop as a criminal of the lowest grade. The few persons who continued to sell intoxicating liquors after the enactment of this law did so secretly; the sales were on a very limited scale, and principally to foreigners, and to such as could be trusted not to betray the vendors to the authorities. Many persons who were habitually intemperate abandoned the use of strong drinks, at first, from the difficulty of procuring them—and afterward they were fully sensible that they and their families were much better without them. I have reason to believe that the law is every day becoming more firmly fixed in the favourable regards of the people of this city and State, and I am confident that no retrograde step will be taken here in relation to this subject.

The salutary effects of this law are more immediately seen in all those departments of our affairs, which fall under the care of the police, and the returns of commitments to the Watch House and House of Correction, will show something of the difference in this department between the present and past years; but

these returns will not exhibit the actual difference, because the police and watch during the present year have been more strict than they formerly were, in arresting persons found in a state of intoxication. Our streets are now so much more quiet, particularly at night, than they were the last year, or any year before, that the difference cannot be understood very clearly, except by those connected with the night police and watch.

This is attested by the City Marshal, the Captain of the Watch, and by Mr. Curtis Meserve, a Bank Watchman, who is in the streets every night, and in those parts of the city where disturbances would be most likely to occur, and he speaks strongly of the great improvement in this respect; street disturbances of any kind no longer occur in the city. Fore street, from Union to Centre streets, frequently required, during the last year, the services of four policemen—particularly on Saturday and Sunday nights—and they were often too few, but now that locality is as quiet, at all times, as any other part of the city, and receives no extra attendance from the police.

The number of persons who continue to sell strong drinks in the city is now very small; they are almost all foreigners, and sell with great secrecy and caution; an open rum shop or bar of any kind is entirely unknown; a barrel, keg, or vessel of liquors is not to be seen in the city at all, except at the City Agency; the law has executed its mission with more ease, certainty and despatch, than was anticipated by its most ardent friends—it has been most triumphantly successful.

I think it is not an exaggeration to say that the quantity of intoxicating liquors now sold in this city, except by the City Agent, is not one-fiftieth part so great as it was seven months ago, and the salutary effects of this great improvement are apparent among the people in all parts of the city. The amount of liquors consumed in the State, I think, is not one-quarter so great as it was seven months ago, and it will become less very rapidly, as the people in the country towns are now enforcing the law more extensively and vigorously every day; from many towns in this State the illegal traffic is entirely banished. I have now adopted a regular system by which the power of the law to exclude intoxicating liquors from the city, except for lawful purposes, is to be fully tested.

The master of the Almshouse has submitted to me the following returns, which show the effect of the law upon that establishment. Admitted into the Almshouse from January 1st to December 31st, 1850, 200. Number admitted to the House from January 1 to December 30, 1851, was 262; average number through the year was 106; number of families assisted out of the House from June 1 to December 31, 1850, was 60; average number through the year 1851, was 96; number of families assisted out of the House from June 1 to December 30, 1851, was 40; number in the House December, 1850, was 107; number in the House December, 1851, was 86; number committed to the House of Correction for drunkenness from June 1 to December 1, 1850, (6 months,) was 40; number committed from January 1 to May 31, 1851, (5 months,) was 34; from June 1, (the law was approved June 2,) to October 16th, was 8; from October 16 to December 31, none; from June 1 to December 31, (7 months,) 8. ☞ THE HOUSE OF CORRECTION IS NOW EMPTY!

The master of the Almshouse adds that he formerly had great trouble from paupers out at work, or on leave, who would return in a state of intoxication, which was an every-day occurrence—but for months past he has not had a case of this kind, and on the day of the Cattle Show he let them all out on leave, and all returned perfectly sober.

The number of commitments to the jail in this county for drunkenness, assault and larceny, from June 1 to December 31, 1850, was 192—for the same month of 1851, the number was 89, and for these months of 1851, there were 58 liquor sellers imprisoned, while in 1850 there were none. The law was in operation here pretty well by the 1st of August, 1851, and from that time to December 31st, there were 9 commitments for larceny, and for the corresponding months of 1850 there were 16 commitments for that offence.

The whole number of convictions, before our Municipal Court under this law, for selling intoxicating liquors, has been 101, and the amount of fines imposed for that offence is \$1310—amount of fines for keeping liquors \$360—amount of costs in cases of selling and keeping \$373 35—whole amount of fines and costs, \$2043 35.

The whole number of seizures of intoxicating liquors has been about 50—and the market value of the liquors seized has been not far from \$5000.

There were committed to the Watch House from June 1 to Dec. 31, 1850, 332

persons; in the corresponding months of 1851, 152 persons; in October, November and December, 1850, respectively, 43, 41 and 48 = 135; in the same months of 1851, 21, 23 and 11 = 55. This statement does not show the actual difference in the commitments of the two periods of 1850 and 1851, because in the former year the practice of the police and watch was, to allow all intoxicated persons, who were quiet, to get home if they were able to accomplish it, and often such persons were aided by the watch; but during the corresponding periods of this year, the orders to the police and watch were, to arrest and commit to the Watch House, all persons who were manifestly under the influence of liquor; and the application of the same rule to the corresponding period of 1850, would have doubled the number of commitments. At least nine-tenths of the persons committed to the Watch House for the last six months were foreigners who obtained the means of intoxication from low shops or cellars, kept with great secrecy by their countrymen.

I have notes received from Mr. Mitchell, city missionary, and from Mr. Hadley, minister at large, whose duties call them exclusively to visit the poorer part of our population. Mr. Mitchell has been city missionary for many years, and has had under his supervision from six hundred and fifty to seven hundred families, and he adds that not one-twentieth of intemperate drinking can now be found, that existed when the "Maine Law" went into effect. In his constant walks about the city, he does not meet one intoxicated person a day; and he does not recollect more than five or six cases, for the last six months, of complaints of wives that their husbands drink too much; in many inveterate cases which he knows, where both husband and wife drank to excess, they are entirely reformed through the effect of the law, and are living happily together.

Mr. Hadley says that his intercourse is chiefly with the poorest part of the population, who are out of the Almshouse, and especially with the intemperate. For the quarter just ended, compared with the corresponding period ending December 31, 1850, the calls made upon him for assistance have been *less than one-seventh*, and the cases where relief was actually afforded were *just one-sixth* as many as they were during the same months of 1850, and the amount given in the three months of 1851, was \$1 to \$5 37½ given in the corresponding period of 1850; these results he obtains from a careful examination of his books, and attributes the difference entirely to the favourable operation of this law upon the habits and domestic economy of the people.

These statements, collected from various sources, all pointing significantly in one direction, cannot fail to satisfy the most casual observer, that the operation of the "MAINE LAW," if steadily enforced, will sweep away a large proportion of the poverty, pauperism, crime and suffering with which we have been afflicted, the result of the traffic in strong drink. I consider the success of this law of the highest importance to the interests of the city, and to the prosperity and happiness of the people—and I have not hesitated to exert, for the accomplishment of that object, all the power conferred upon me by the City Charter and the City Council.

It seemed to me to be necessary to pursue such a course, because the Bill was drawn and passed under circumstances so peculiar, that the people of the State turned their eyes to this city with common consent, to observe the manner in which it would be executed here. The law is so stringent in its provisions, and summary in its processes, that many persons supposed some difficulty might be found in executing it; and a firm and energetic enforcement of it in this city was necessary to encourage other towns and cities in the State to do the same thing, and to demonstrate to the people of this State and of other States, that such a law would be effectual in extinguishing the traffic in intoxicating liquors, which all acknowledge to be an unmitigated curse in every community in which it is tolerated.

On the 12th of June the Council passed the following order, to wit:

Ordered, That to give full force and effect to the Act for the "Suppression of Drinking Houses and Tippling Shops," recently enacted, and to procure the full benefits thereof to the city, as speedily as possible—"The Mayor be, and he is hereby authorized to draw his orders on the treasurer, from time to time, and for such sums as he may judge necessary and proper, to secure the prompt enforcement of said law."

If the suppression of all our grog shops could have been effected at a cost to the treasury of some thousands of dollars, it would be regarded as a good financial operation; but I have made it a point in carrying on the warfare against the illegal traffic in rum, to compel the enemy to pay the expenses of the campaign;

so far, I have succeeded in accomplishing this object, and I am confident that at the end of this municipal year, I shall be able to report to the City Council that this traffic is entirely extinguished, and that the city has not paid a dollar of the cost.

NEAL Dow, *Mayor*.

In Board of Aldermen, January 15, 1852.

Read, and therefore Ordered, That the Mayor be and is hereby requested to cause this communication to be printed in pamphlet form, for general circulation, as he may deem proper. And that the publishers of the several papers in this city be requested to give the same an insertion in their respective papers.

Sent down for concurrence.

Attest: WM. BOYD, *City Clerk*.

In Common Council, January 15, 1852, Read, and the order passed in concurrence.

Attest: J. H. WILLIAMS, *Clerk*.

Attest: WM. BOYD, *City Clerk*.

Prison Discipline.

ANNUAL REPORT OF THE MORAL INSTRUCTOR OF THE WESTERN PENITENTIARY.

We are glad to find that our highly-esteemed brother, Rev. A. W. Black, still occupies the post of Chaplain in the Western Penitentiary of Pennsylvania. We find in the Report of the Inspectors of that Institution the following account of his labours in the important position which he occupies so well:—

Western Penitentiary, January 1, 1852.

To the Board of Inspectors:

GENTLEMEN—The time has again arrived when it is made the duty of the Moral Instructor in this Institution to report to you the moral and religious character of the prisoners, as the result of the labours of the year which has just terminated. In this representation of the workings of a system designed to effect the reformation of a degraded and outcast portion of our race, there will be found abundant reason of thankfulness to Him whose mission into our world contemplated the salvation of the *lost*. Those who are shut up in this prison-house are *emphatically lost*. They come here regarded as bad men, destitute of moral character. It is an important feature in the *penal system* of our Commonwealth to reform, and, if possible, to save such characters as these.

A large majority of those whom justice and the law consign to these walls, are, indeed, reckless and unprincipled men, with no moral education whatever—habitual violators of the Sabbath, and slaves to the debasing vice of drunkenness. Many of them, too, are naturally weak minded—almost approaching imbecility, who seem to be nearly as unable as they are unwilling to distinguish between right and wrong. It is in this unpromising and barren field, we have been called to labour; and if there have been any good and wholesome fruits produced in this unpropitious soil, the sovereign and almighty grace of God has been the cause. They that have been made *really* better in character and conduct, have been so made not by *might*, nor by *power*, but by *His Spirit*.

More prisoners have been received during the past year than in any preceding one. This is owing in part, no doubt, to an increased prevalence of intemperance, and, perhaps, in some degree, to the abundant population collected in this vicinity by the building of our public works.

One hundred and ten prisoners have been received within the year. Of these, fourteen could not read at the time of their reception. Ten of this number have learned to read with more or less fluency. Of the one hundred and seventy-four at this time in prison, there are but six who cannot read. Two of them are of very feeble intellect, and the other four are but lately imprisoned, who, no doubt, in time, will learn to read. A large proportion of the whole number can both write and cypher.

Eighty-nine of the one hundred and ten received within the year, acknowledge that they were *intemperate*. Their moral sense was seared, if not entirely destroyed, by the habitual use of *intoxicating drinks*. They lost all regard for character and moral right by the influence of *drunkenness*, and became the felons they now are. It is deserving of notice, too, that almost all of them associate together, as causes tending to effect their ruin, *disregard of parental authority and habitual desecration of the Sabbath*. The disobedient child and violator of the Sabbath soon becomes a *drunkard*, and then a degraded convict. How large a proportion of the crime that makes prison-houses necessary, and of the enormous expenses connected with the administration of public justice, may be traced to the *drinking usages* of society!

Seventy-eight of those received are unmarried; thirty-two have families: more than two-thirds are comparatively young men.

Two prisoners died within the year. One of these (1196) was an insane man, frequently referred to before. He came to the prison an insane man: he remained so all the years of his imprisonment; and he died without a single ray of light shining upon his clouded and disordered mind. The other (1320) was a coloured boy of vicious character. He was taught to read, and instructed in the way of salvation. Whether he realized at all his natural depravity, and his need of a Divine Saviour, is a question of painful doubt.

Seventy prisoners have been discharged during the year. Some of them gave fair promise of future good conduct, and others seemed to care but little for the restraints of either Divine or human law. Those of them who had come in ignorant and uneducated, had been taught to read, and had read the Bible. Not one of them was without some knowledge of the Saviour provided for fallen men. May we not hope that this knowledge of the right way, will, in some degree, be to all of them a restraining influence from crime?

The means employed to effect a permanent reformation, and create a better character amongst those who are shut up in this prison-house, have been used with an humble dependence on Divine grace. The gospel of our blessed Lord has been preached to them on each Sabbath in the plainest and most simple language. Great care has been taken to urge upon their attention the necessity of Divine power, in order to produce sincere repentance and lasting reformation. Our faith is strong in the efficacy of the Word of God in creating that change of character which distinguishes the truly penitent. For this end, too, they have been visited day by day in their cells. The ignorant have been taught to read, so that they might know their duty to God and man, and learn to perform it. They have always been encouraged in the belief that the sincerely penitent, through the grace of the Redeemer, may win their way to the favour of God, and receive the kindness and approval of good men. Books, too, have regularly been furnished to them from the prison library, that thus their minds might be stored with knowledge useful to guide them in their after lives. A bible and prayer book, together with an arithmetic and slate, are a part of the permanent furniture of each cell.

With all these means of mental and moral cultivation furnished to them in abundance, the prisoners live *separate from each other*. Every effort is made to preserve them from all contaminating influences. They enjoy the society of the great and good of every age, who live in the books they have written. When the Sabbath returns they listen to the word of life, as it is addressed to them through the opened doors of their cells. They mingle their voices together in the song of praise, sung to the God of Salvation. They are visited regularly by those whose duty it is to encourage and cheer them in the pathway of truth. They see and converse with their overseers more or less every day. They correspond at stated periods—once in each quarter—with absent friends, and their hearts are made glad with letters from *home*. These are the uniform appliances for good, which distinguish the Pennsylvania system of *separate confinement* as here administered, and which make *insanity* from

imprisonment a stranger to our walls. With us, its tendency is to strengthen, rather than weaken, the mind of the convict. There are many prisoners here who will tell you that they have read more of useful and instructive books, and have acquired more of useful information in this prison, than they did in all their previous lives. For such as these, there is always hope in the future; they, whose minds are in this way invigorated and stored with proper knowledge, carry within themselves a preventive against crime. Only let the community at large treat with kindness and attention the poor discharged convict, *who has prepared himself* and is *willing* to do right, and then the great reformatory design in the *separate system* will have accomplished its work.

There are, also, in this prison those who claim to have received far more valuable benefit than mere *education*, by the means of grace which have reached them here—men, who say that they have found God to be their friend, and have realized the inestimable value of his salvation. Such are the pretensions of 1238, 1327, 1339, 1439, 1466, and of many others whose numbers might be mentioned. The truthfulness, however, of these pretensions can be satisfactorily verified only when the discharged convict, back again in the world, consistently maintains the character he has professed whilst shut out from temptations to do wrong.

In attending to the moral interests of this prison, I have always found the Warden as careful, in his place, to promote the moral welfare of the prisoners, as he is to guard their comfort and to preserve amongst them the order and discipline necessary to the good government of the prison.

All the officers in this Institution have continually afforded me every facility in their power to enable me to discharge the duties it has been my privilege to perform.

Respectfully submitted,

A. W. BLACK, *Moral Instructor.*

Domestic Missions.

EXTRACT OF A LETTER FROM OREGON, DATED,—

Olympia, Puget's Sound, Oregon, Dec. 16, 1851.

Yours, of August 13th, 1850, came duly to hand, and would have been answered when received, but I had not the information which you required, nor have I yet. Mr. Pattison informed me that he had answered the letter you sent to him; and I thought I would postpone my answer until I could see the marshal who took the census, and from him I could obtain the information required. He referred me to the report in the secretary's office. That report I had no opportunity of examining; and with the above apology for delay, will now do what I should have done one year ago. The climate here is very mild,—this is as cold a day as we have had this fall, and the thermometer, whilst I write, stands at fifty-two degrees, noon. We have had three or four frosty nights, but not so much so as to kill the hardier class of vegetables. Were it possible to change your location from Philadelphia to this place in one night, and in the morning present to your view one of our gardens with peas, radishes, and flowers in full bloom; and potatoes, cabbage, carrots, beets, and turnips in a healthy growing state, you would certainly conclude you were in a latitude south of Philadelphia, and not on Puget's Sound. Such is the situation we have located in. The rainy season sets in in October or November, and continues until April; but I have seen as much rain in Illinois, in what we called a wet winter, as I have seen here. The heat in summer is not so great as in the western states. Our snow-capped mountains and sea breezes make the summer very pleasant. The soil on the Willamette river is mostly clay, in this section: for some miles back

from the sound it is sandy or gravelly, then the clay land sets in and continues to the mountain. I do not think the land generally as rich as in Illinois. The principal productions are wheat, oats, rye, barley, peas, potatoes, cabbage and turnips. Turnips, cabbage and potatoes grow very large. The largest potatoe that I have seen weighed four and a half pounds; and the largest turnip, thirty-five pounds.

The mineral wealth of the country is yet unknown. Gold is said to exist in the Cascade range of mountains, but at the present price of labour will not pay for digging. Coal of an excellent quality has been discovered, and also iron ore. The last two are better than gold. We live as well here as we did in Illinois, with one exception (corn bread.) With the discovery of gold in California, all the inconveniences of the country disappeared. I know of but one school, north of the Columbia river, on the Cowlitz, having a New England teacher and thirty-five scholars. In the Willamette valley, schools are numerous and well attended. The teachers are mostly from New England.

I come now to the subject respecting which you more especially want information, viz. religion and the different denominations. There is no organized congregation in this end of the territory, (I mean north of the Columbia,) nor is there a minister belonging to any denomination in this section, except it be at Pacific city. I find in our population, presbyterians, methodists, baptists, and in fact a representation of all denominations:—some become careless from their long residence here and the want of the ordinances, and some very anxious for a ministry belonging to any denomination. All that I have spoken to are willing to contribute; even infidels tell me they will pay cheerfully, to have the moralizing influence of the gospel in our land, though they believe in religion no farther. Oregon, north of the Columbia, which will some day be the most important part of the country, may be compared to a blank sheet, as far as religion is concerned: and the denomination which first occupies the field will fill up the blank, and fix the religious character of the country. The Reformed Presbyterians should have had a mission here long ago. I read your letter this morning to one of my neighbours, and asked him what he thought I might safely say would be paid by the people here towards the support of a minister. He said he would pay \$25 a year himself, and he thought that \$1000 might be safely calculated on. He is a better judge than I am, from his long residence here. I would think you might depend on \$500; besides, if a married man, 320 acres of land; which at the end of four years, when he would get his patent, would be valuable. A great deal depends on the character of the man you send, and also his knowledge of frontier character. You ask what his expense would be here. I would answer, nothing, if he is the right man. Some families have a teacher, for \$50 per month, to teach their own children, and find it cheaper than boarding out; and your missionary can surely get his board for teaching. It is difficult for one to say which is the best route. He will save time by coming by the isthmus, but if his constitution is not good, I would recommend the trip over the plains; but, by all means ship whatever he wants to bring here, and not undertake to carry it in his wagon. Let him have a light wagon, drawn by horses, mules or oxen, and carry nothing but provisions and clothing for the trip: and, with an early start from the states, so as to be in the front of the emigration, he will find the journey pleasant, and arrive here by the first of August. . . .

Ecclesiastical Proceedings.

SCOTTISH REFORMED PRESBYTERIAN SYNOD.

Glasgow, October 6, 1851.

We have lately received a copy of the Minutes of the last meeting of the Scottish Reformed Presbyterian Synod.—We extract the following passages.

Session I.—The Synod of the Reformed Presbyterian Church in Scotland met according to appointment; and, after a sermon by the Rev. Dr. Bates, Moderator, from 2 Timothy iii. 1—“This know also that in the last days perilous times shall come”—was constituted with prayer.

Reported by the Presbytery of Paisley, that on September 9th, they ordained Mr. Charles M'Caig to the office of the Holy Ministry and the pastoral charge of the congregation at Lochgilphead.

Reported by the Presbytery of Glasgow, that on the 11th of September, they ordained Mr. John Biggar to the office of the holy ministry and the pastoral charge of the congregation at Wishaw. Mr. Biggar was present and took his seat at Synod.

The Rev. William Symington was unanimously elected Moderator.

Session II.—Mr. Symington, being present, took his seat as Moderator. Reported by the Presbytery of Dumfries, that Mr. George Proudfoot was licensed by that court to preach the gospel on the 2d of July last.

Mr. Anderson, convener of the committee on the signs of the times, gave in their report, in regard to the special objects and arrangements of the present meeting. The report was approved and adopted; and synod proceeded to carry into effect the recommendations contained in it.

Professor Symington moved and illustrated the following resolution:—That, considering the state of the world at large, the workings of the man of sin in every place to which his influence can reach, the condition of the nations of Europe, the state of our own land in reference to religion and morality, and the manifold sins and short-comings with which ourselves are chargeable, in the position in which the Lord hath placed us as witnesses for the prerogatives of Immanuel, and for the cause of the covenanted reformation; we feel solemnly called, and with that call we resolve now humbly to comply, to separate ourselves to humiliation and prayer, to afflict ourselves before our God, to seek of him a right way for ourselves and for our children, and earnestly to implore mercy from on high to ourselves, to our beloved land, and to the inhabitants of our world.

This resolution was seconded and supported by the Rev. Hugh Young, and unanimously adopted by synod.

Session III.—It was moved and agreed that the Rev. William Wilson, D. D., a minister of the Reformed Presbyterian Church in the United States of America, being now present, be invited to a seat among the members of court—Dr. Wilson accepted the invitation.

The Rev. John M'Kinlay addressed the court in further explication of the resolution adopted on this day. Devotional exercises were then conducted by Mr. M'Kinlay, Mr. James Goold, and Mr. Winning.

Session IV.—Devotional exercises were conducted by Mr. Kay, and Mr. Biggar.

The court, anxious to adopt some practical measure for promoting the cause of the gospel among Romanists, after deliberate consideration, unanimously agreed, on motion—That a committee, consisting of Dr. William Symington, Dr. Bates, Mr. William M'Leod, and Mr. James Taylor—Dr. Symington, convener, be appointed; with instructions to take steps towards the setting up in the City of Glasgow of a mission to operate practically on Romanists in the way of delivering them from the soul-destroying errors of Popery; and to put themselves in communication with Christians of other

evangelical denominations, with a view to the object in question; and that it be further recommended to the ministers of this synod, to take such steps in their respective localities, as may seem to them practicable, with the view of accomplishing the same end.

Professor Symington submitted a proposal respecting a change in the time and number of the meetings of synod. Whereupon it was agreed that a committee be appointed to consider the subject of the proposal, together with such other arrangements as can be made for the greater convenience of the meetings of this court, and to report at next meeting of synod. The committee to consist of Dr. Andrew Symington, Dr. Wm. Symington, Dr. Bates, Mr. M. Leod, and Mr. Taylor—Dr. Andrew Symington convener.

Mr. Ferguson read the report of the committee appointed at a previous meeting to take into consideration the whole subject of oaths of civil office.

It was agreed that the thanks of synod be given to the committee, and, particularly to Mr. Ferguson, the writer of the paper, for the care and diligence bestowed on it; that meanwhile it should lie on the table—and that the committee be re-appointed to continue their investigations, and report at next meeting of synod. The committee to consist of Mr. Neilson, Mr. Ferguson, Mr. Graham, Mr. Hunter Finlay, and Mr. John Merrilees—Mr. Neilson, convener.

Session V.—Devotional exercises were conducted by Mr. William H. Goold.

Mr. M. Dermid moved the following resolution, viz.:—

That the recent Papal aggression—the defection of many professing Protestants, ministers, and others, and some of them persons of learning, rank, and influence, to the Romish communion—the increase of Romanists in Britain—and the multiplication of places of worship and educational and religious institutions in connexion with the church of Rome—the aspects of the European nations—the ecclesiastical and political state of our own land—and the lamentable prevalence of ignorance and irreligion, combine to present a loud call to serious consideration. Participating with others, in the solicitude and alarm created by these things we are fearful lest these feelings should relapse into indifference and security, and therefore resolve, in the strength of the Lord God, to stir up ourselves and others to holy watchfulness, to persevering continuance in humiliation and prayer, and to enlightened zeal and devotedness in the work of the Lord, earnestly seeking the advancement of vital godliness, the overthrow of the man of sin, and the diffusion of true and undefiled religion to the ends of the earth.

This motion was seconded by Mr. Graham, and unanimously adopted by synod.

Mr. M. Lachlan moved the following resolution, viz.:—

That we are now specially called to renew the study of the holy Scriptures on the subject of the great apostacy, and particularly the prophetic delineations of Daniel, Paul, and John—to mark distinctly the true anti-Christian character of Popery, and the exact verification of the Divine predictions in its history; and this with a view to impress our minds with a sense of the evil and danger of that impious system.

This motion was seconded by Mr. M. Meeken, and unanimously adopted.

Mr. Anderson moved—That while appreciating, with gratitude to God, the innumerable benefits conferred on these lands by the reformation, we are called to humble ourselves under a sense of the great guilt contracted in dealing unfaithfully with it, and departing from it: this guilt being greatly aggravated by the violation of solemn engagements; we cannot but lament the grievous departure from this reformation at the revolution; the concessions that have been made to Popery by successive administrations of the government of these lands; the elevation of its votaries to places of power and trust in the nation; the pecuniary support given to the Popish College of May-

nooth; the national endowment of the Romish Church in Canada and other British colonies; the teaching of Popish doctrine, and the practice of Popish rites in the Universities of England and in the Prelatic churches. We feel more and more impressed with the close affinity that exists between Popery and the Prelatic system, as manifested, not only in the doctrines and practices of the Tractarians, but also in the recognised standards of the Anglican Church; and feel called on to mourn over the great national sin contracted in this matter, exposing to those threatenings denounced in the Word of God.

Mr. Neilson seconded this motion, and it was unanimously adopted.

Session VI.—Devotional exercises were conducted by Mr. Henderson.

The Clerk of Synod intimated that he had received the following extract of their minutes from the clerk of the synod of United Original Seceders:—

At Edinburgh, 2d May, 1851.

The synod of the United Original Seceders being met and constituted. *Inter alia*, this synod having received a communication from the Reformed Presbyterian synod, intimating that that synod had agreed to re-appoint their committee on correspondence with Original Seceders, with instructions to hold themselves in readiness to re-open the correspondence on the first opportunity, this synod now agree to re-appoint their committee on correspondence with other churches, with instructions to meet with the committee of the Reformed Presbyterian synod when an opportunity offers.

Extract from the minutes by

ROBERT SHAW, Synod's Clerk.

REV. JOHN GRAHAM, Ayr.

It was agreed to recommend to the congregations of the church to set apart a time for publicly engaging in humiliation and prayer, on account of the aspects of the times.

Synod appointed their next meeting to be held in Edinburgh on Monday after the first Sabbath of May next, at six o'clock, evening. To be opened with a sermon by the moderator.

Session VII.—Mr. Alex. Young conducted devotional exercises.

Mr. Martin moved, and Mr. Matthew G. Easton seconded the following resolution:—

That we are confirmed in our belief that Popery is, in the fullest sense of the term, the Antichrist, as opposing itself to the Holy Scriptures, the doctrine of Christ, the true worship of God, the honour of the Saviour, the privileges and liberties of the Church of Christ, the welfare of nations, the progress of the kingdom of Christ in the world, and the civil rights and liberties of mankind. That the civil communities of Europe have been deeply criminal in the sight of God, in making their constitutional and legislative enactments, and their international proceedings, subservient to the interests of Popery; and that the present time calls for a distinct declaration of the authority of God and his Christ over the kingdoms of the earth, and an unequivocal condemnation of the sin of compromising this claim, by silence, concession, or apology; or of rejecting it, by an indiscriminate repudiation of all subjection of the kingdoms of this world to the Lord and his anointed.

This resolution was unanimously adopted.

Mr. Ferguson moved, and Mr. James Gould seconded, the following resolution, which was unanimously adopted:—

That, with a view to prepare for the duties of the present day, and the events of the future, it is incumbent on the church earnestly to strive for the revival of the power of faith and godliness; and as a means of this, under the Divine blessing, as well as to guide in duty, and to strengthen for the hour of trial, to address herself to the study of the prophetic word; believing that prophecy is designed, not only to declare beforehand what is to take place, and supply an argument for the divinity of the Holy Scriptures, but to give support to faith, and direction to present duty, and patience in waiting the times and seasons which the Father has put into his own power, and pre-

paration for the events that are foretold; "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

And on the motion of Mr. Milwain, seconded by Mr. Symington, it was unanimously resolved—

That, while humbling ourselves under the mighty hand of God, acknowledging our many shortcomings and trespasses, seeking repentance and forgiveness, and gracious reviving to all duty, and knowledge of the times, and what Israel ought to do in the present eventful day; we solemnly and humbly resolve, in Divine strength, to walk more closely with God; and with more zeal, and fidelity, and devotedness, than heretofore, to hold forth the word of life in opposition to all the errors of Popery, to maintain and diffuse the principles of the reformation, and to seek the rescue of the victims of Popery, by enlightening them in the doctrines of God's salvation, that they may be converted, and saved, and brought to eternal glory.

It was moved and agreed that Dr. Bates be requested to publish the sermon preached by him at the opening of the synod. Dr. Bates stated that he would take the proposal into serious consideration, and if it appeared to him likely that the publication of the sermon would do good, he would be happy to comply.

The moderator closed the meeting of synod with prayer, praise, and the apostolic benediction.

All the meetings were opened and closed with prayer.

(Signed,) WILLIAM SYMINGTON, Moderator.
JOHN GRAHAM, Synod Clerk.

ASSOCIATE REFORMED SYNOD, SOUTH.

We take from the *Erskine Miscellany* the following summary of the proceedings of this synod, held in Burke county, Geo., 15th October last:

"The roll exhibits a list of sixty-one Ministers and Probationers, only thirty of whom were present.

The various funds of synod seem to be in a prosperous condition. The treasurer of domestic missions reports four hundred and thirty-four dollars on hand. In the several funds of Erskine College, about three thousand dollars. In the treasury of synod's theological and literary fund, thirty-six hundred and fifty dollars. Belonging to foreign missions, five hundred and fifty-seven dollars.

But one minister has died during the year. There have been four installations, one ordination, only two churches organized, though several charges have been divided to make room for an additional pastor. Three students have been licensed—one new student received.

On the marriage question the following resolutions were adopted:

Resolved, That the marriage with a deceased wife's sister be dismissed for the present, and that a committee of one from each presbytery be appointed to report to next synod the sense of his presbytery, and if any, what amendment should be made to the fourth section of the 24th chapter of the Confession of Faith.

Resolved, That in the mean time in the management of such cases, sessions shall apply the principles of the Associate Reformed Church, as laid down in the Confession of Faith, in the chapter treating of the Communion of Saints.

Resolved, That each presbytery at its next meeting, appoint one of its members to constitute the aforesaid committee.

Touching the duty of the church towards baptized youth, it was

Resolved, That the ministers of this synod shall hereafter exercise over the baptized youth of their respective congregations, a more strict ministerial watchfulness and care, impressing upon them, both from the pulpit and out of it, a sense of the obligation under which they are understood to be placed, to maintain a godly life and conversation in accordance with baptismal vows, and to confess Christ by a public profession of religion, as soon as they shall have arrived at proper years.

On the subject of the division of synod it was

Resolved, That the report and resolutions of a former year, respecting the division of this synod into several sub-synods, be now adopted, and overtured to the presbyteries to report at next meeting of synod.

Hemphill and Grier were appointed a committee to prepare for publication a suitable memoir of the late Rev. W. Flenniken.—N. M. Gordon, with H. Thompson Sloan for his alternate, was appointed to preach a missionary sermon next year, on the subject of the African Mission.—J. Boyce, with D. G. Phillips for his alternate, was appointed to preach a sermon at the next synod, on the duty of the churches in reference to the moral and religious instruction of our coloured population.—Mr. Grier, with Mr. Patrick for his alternate, was appointed to preach a sermon next synod, on forbearance.

The Board of Foreign Missions in their report say, In presenting our annual report, we are gratified that we are able to state that our four students, under the instruction of Mr. Erskine in Liberia, are making encouraging progress. During the year, one student has been placed in the Alexandria High-school for instruction. The elder of our two boys, under the care of Rev. N. M. Gordon, is making good progress in his studies. The younger, being destitute of capacity to meet our expectations and wishes, has been returned to his master. This course has been adopted, after a full and satisfactory trial of his mental powers. There is now an encouraging prospect that some other suitable person will be obtained soon for instruction.

The committee of Domestic Missions submitted a report, appointing nine probationers to different fields of labour for the year.

The next meeting of synod will be held at Salem, Tipton county, Tenn.”

Foreign Missions.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

Saharanpur, December 6th, 1851.

MY DEAR MR. WYLIE,—It is now two months, I believe, since I wrote to you, and I should this time have a longer communication for you but that I am unable to find time for it. Our annual meeting has just been held at this place, which kept us busy up to the end of the month, and the few hours I have had for writing since have been fully occupied. I send you our annual report; also, three specimens of composition written for and read by their authors, at our examination, on the 25th ult. The sentiments expressed in these are original, with the exception of a part of that written by Ally Boksh, which I blamed him for having got assistance in—and which he acknowledges. These specimens will show you what these young men are acquiring. Two of them are by Hindoos and one by a Mahomedan. Oh, that God would touch their hearts and make them instruments in advancing His cause among their fellow sinners. Our schools are now again in full operation, and with as bright prospects as ever. We have organized a school in the village of Pahassu, at the earnest request of the people. Theodore Wylie is at present living in the village. We are very anxious in regard to this people. A slight untoward circumstance might injure our influence among them; and, on the contrary, a slight circumstance might draw them to us for ever. We have determined to do all we can for them this cold weather, and if the Lord will only give a blessing with our efforts, we may see wonderful things before a year revolves. I cannot express to you how anxious I feel in regard to them. They are in a transition state. I visited them on Saturday last, in company with one of our brethren from Amballa. They received us, as usual, in the most friendly manner.

The head Brahmin, who was the spiritual guide of the villagers, came to us and said, in the presence of all, that he had been very sick; that he had called upon the name of Jesus in prayer, and that he had cured him. We asked him how he knew this. He replied, that he had the evidence of it on his body; and uncovering his limbs and arms, he showed us how

greatly exhausted he had been. I trust every little circumstance of this kind will tend to strengthen the Saviour's cause among them, and induce them to come out and make a more open profession of His name. Would that the church at home would pray for that village. Remember it in your concerts of prayer. It may be that God is about to show his power in the conversion of many of its inhabitants. Is our church prepared for such a signal blessing? Do we deserve to see the pleasure of the Lord prospering in our hands? I am glad to hear that two of our licentiates have had the missionary work in view. Can you not send us at least one of them? We want him very much, to strengthen our hands and enable us to extend our operations. We are much pleased to hear the good accounts of things at home. Mrs. W. joins in love to all our inquiring friends.

As ever, yours, in gospel bonds,

JOHN S. WOODSIDE.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Saharanpur, Dec. 6, 1851.

MY DEAR FRIEND AND BROTHER,—As I find there will be time to write to day before the overland mail leaves, I wish to write a few lines to express to you my warmest thanks, for so kindly gratifying us from time to time with interesting communications, in the midst of a business requiring all your time and attention. We are in a great measure dependent on you for all the information we receive of matters and things in America. We fondly hope the interest of our ministerial brethren in foreign missions for the evangelization of the heathen, is not to be measured by the degree of interest *manifested* in our labours in India. Merchants who have a share in a profitable business, carried on in foreign countries, are not generally indifferent as to its progress. Nearly every mail carries out letters of advice to the foreign partners. Every thing that can add interest or encouragement to those who are toiling abroad, it may be in an unhealthy clime, is promptly furnished. If at any time, by the increase of sleeping partners at home, or the carelessness of those who should be active, this correspondence ceases, we do not expect the concern to prosper, but naturally, and very properly consider, that it is in a sinking state. Now apply these acknowledged principles of every day life to our missionary enterprise, and what opinion must we form of it? Why, most certainly, that it cannot be expected to prosper, so long as the great majority of those who should be as much interested in it as the missionaries themselves, will not take the trouble of corresponding with those they have sent as ambassadors to the heathen. The cause in which we are engaged here is a *common* cause, and every true member of the church at home should feel a common interest in it—an interest somewhat proportionate to the immense importance of the concerns involved in its success.

I am thankful to say that all our families are now in health. Early last month Mrs. Campbell came down. On the twenty-first, the missionaries from the other stations assembled here, and the annual meeting—a season of real enjoyment in the society of brethren and sisters whom we love—continued for a week. At these meetings, commenced by an annual sermon, (which fell on me this time,) annual reports and accounts from all the stations are presented, criticised and approved. Then each member gives a particular account of his labours during the year, and

afterwards we proceed to take up and discuss all the items of business on the docket, laid before the meeting by a committee. Every thing of public importance is thus settled by the whole mission, and to general satisfaction. We have usually a good many religious meetings on these occasions, when all come together, and it looks like a season of revival to us all. All the brethren expressed great delight to see our handsome new church—one of the prettiest things in the upper provinces. All our missionary operations are now placed on a pretty substantial footing, and never before were we more encouraged to prosecute our important labours. The examination of our schools during the time of the annual meeting was very satisfactory. The vernacular school in the city is very prosperous—nearly one hundred pupils in daily attendance, and a number of them studying the scriptures and other religious books as in a Bible class. I must refer you to a statement in a letter to the Rev. Mr. Wylie*, regarding the progress of the gospel in India, which must be highly encouraging to all the friends of missions. Mr. Caldwell has gone out on an itineracy through the towns and villages in this district to preach the gospel and distribute books, and will be absent some five or six weeks.—Mr. Woodside and I made our itineracy through the Himmalaya mountains in September and October, and we must now remain at our post to carry on the different operations at the station. I hope, as soon as I can at all command the time, to send some notes of the journey in the mountains.

I remain, dear Brother, ever yours,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

Saharanpur, December 4th, 1851.

MY DEAR MR. STUART,—I have just returned from hearing a very impressive and affecting discourse, by Mr. Campbell, from the first ten verses of the 90th Psalm. This is the night of our English prayer meeting, and brother C. officiated. He threw an unusual earnestness and impressiveness into the picture which he drew of human life, its trials, shortness, folly, &c., together with the responsibilities under which we rest, and the certainty of death speedily happening to all. Would that we could all appreciate the importance of this solemn theme. I have not written you in as good spirits for the last sixteen months as I do to-night. My residence in the hills, during the hot season, and my tour to Gangoutri, in September and October, have made me quite a new man again. I now fondly hope I have escaped from the effects of disease. I have nearly four months of cold weather before me, and I trust before its expiration I will have gained such a stock of strength as will carry me through the next hot season without the necessity of abandoning my post. I have entered on the business of the year in the same spirits as I commenced in 1849; and now, that I am able to use a weapon, then unknown to me, I hope to perform more real service.

We have had the Annual Meeting of the Mission at this Station. Our Sessions lasted from the 21st to the 28th of November. This is always a very happy time with us. It is so pleasant to meet so many brethren and sisters, after a year's absence, or rather, separation. Our meeting was quite harmonious; and now that it is over, I think every one of us returns to his missionary labours with renewed energy—from the very fact of having heard of what the Lord is doing among our brethren at

* Published in our last number.

other places. During the time of the meeting we had an examination of our schools, which was very satisfactory to ourselves and all present. There was never before so large a number of boys present at an examination in Saharanpur. This will be gratifying to you and others, who take so deep an interest in our work. It is to be remembered, too, that our sickness, and that of the people generally, very much interfered with our operations in the schools, or we should have had a larger number still. I send brother Wylie some specimens of compositions read by the boys of the English School. From these you will see that our instruction is not altogether lost. I hope God will touch the hearts of some of these young men. They would now be most valuable assistants in missionary labour if they were only brought to experience the *power* of truth in their hearts. Alas! they receive instruction into their minds while their hearts are bent on their idols. But it is very easy for God to bring them into subjection to his law. No power but that of God is competent to this great effort. In this country, more than any other place, I think, we see the inability of man to do any thing of himself, either for himself or others. Still our duty is most manifest. "In the morning sow thy seed, in the evening withhold not thine hand." This is the command. Obedience is simple. I was very much pleased to hear, some time since, that two of our young licentiates were looking towards the heathen as the sphere of their labours. It seems they think of China as their most appropriate field. I have been anxiously waiting for some one to offer himself to the Lord for this special work. We want another man in India. We want another station at Dehra, a large city between this and Landour. Will one of those brethren not come here? I can assure them there is no more promising field in all the world than this place. True, there are difficulties, but every portion of the vineyard has its own difficulties. Yet India is at the present moment full of promise. The day is not far distant when multitudes will come into the ranks of the King of kings. Don't let any be discouraged by difficulties. If this is to be the case, then nothing in any department of life's innumerable enterprises will ever be undertaken.

In deep humility and with heartfelt sincerity I am able to say that I never was happier than since I came to India, notwithstanding all the little trials through which I have passed. I am altogether content, and would not change situations with any one I know. My decided opinion is, that we ought to be strengthened here before any new mission be commenced in any part of the world. I should like to see every one of our students ready and willing to go into any part of the whole world, to work in the service of our Lord. Oh that more of the spirit of the Saviour himself may be poured forth upon the "sons of the prophets,"—then there will be no difficulty in finding missionaries; and I am persuaded that when a thorough missionary spirit pervades the students, it will soon pervade the pastors, and when it pervades the pastors, it will be found among the people, and then there will be no want of means to send the gospel far and wide into every part of the heathen world.

I have written my usual annual letter to the students. I hope to hear that there is a goodly number this season prosecuting their studies. I think much of the Seminary. May the Divine Presence be in their midst. Very affectionately, your brother in Christ,

JOHN S. WOODSIDE.

Editorial.

MISSIONARY CONTRIBUTIONS.

A good Example.—Who will imitate it?

The following letter was received a short time ago by the Treasurer, and suggests an example worthy of imitation. Were the same course to be pursued in other congregations, a similar result would no doubt follow. It is earnestly hoped that any congregations which have not yet attended to the call for a collection for the Foreign Mission, will speedily have it taken, so that we may be able to report to synod that *every one* of the congregations in the Reformed Presbyterian church has done something for this object.

Chippewa, Beaver co., Pa., Feb. 11th, 1852.

DEAR SIR:—Enclosed are sixty-four dollars from Mr. Scott's congregation, for our Foreign Mission in India. It is in response to the call of the missionary board for a collection in each congregation on the last Sabbath of December. The Banner containing the call did not reach Mr. Scott until the time appointed for taking up the collection had passed. In consultation with the session, six young men with missionary cards were appointed to visit the members of the congregation for their contributions, and a time named, three or four weeks a head, for making their returns. The result is before you. Whether our manner of proceeding in any degree contributed to the success, (if you see proper,) may be left to others to judge. Yours truly,

WM. SCOTT.

MR. GEORGE H. STUART.

THE EASTERN THEOLOGICAL SEMINARY.

It will be gratifying to our church generally, to learn that the Eastern Theological Seminary has been in successful operation during the past winter. The Rev. Mr. Patterson having declined the appointment of Synod to act as Assistant, the Rev. J. A. Crawford was induced to fill his place, which, as might have been expected, he has been doing to the great satisfaction of the students, and we are sure to their great improvement. Dr. McLeod, the senior Professor, has been indefatigable in the discharge of the duties of his chair, and the church owes much to him for his superabundant labours in her service.

From the Western Seminary we have received no information, but we hope that it also is prospering.

THE EASTERN REFORMED PRESBYTERIAN SYNOD, IRELAND.

In our last number an acknowledgment was made of a contribution of 18*l.* 10*s.* 1*d.*, from the several congregations of the Irish Reformed Presbyterian church. It is pleasing to find that the interest felt in our Foreign Mission continues unabated, and the hearts of the brethren in India will be cheered by this manifestation of sympathy with their exertions. We are glad to learn that the mission proposed by our Irish brethren to the Roman Catholic population in the South and West of the island, appears to receive encouragement, and it is expected will, ere long, be put into operation. We hope that the liberality displayed towards our operations may be reciprocated by generous contributions for this highly laudable enterprise.

Notices of New Publications.

THE NATION AND THE CHURCH CONGRATULATED: *a Sermon on the Day of General Thanksgiving, Nov. 27, 1851. By J. Agnew Crawford.* pp. 20, 8vo.

It has given us great pleasure to find that the Rev. Mr. Crawford has yielded to the solicitations of his friends, and favoured the public with this valuable discourse. It is a production of superior excellence, and calculated to do much good. The sentiments expressed are evangelical and appropriate, and the style has the chaste and sparkling, the terse and perspicuous character, which gives such a charm to the author's discourses. We feel indebted to the brethren in New York, by whom the sermon was published; and we hope its wide circulation may testify that modest but real merit is duly appreciated.

EARS OF THE SPIRITUAL HARVEST. *Philadelphia: Presbyterian Board of Publication.* 12mo.

This book consists of a collection of short narratives, all evangelical and all excellent. The variety of subject and style prevents weariness, and will suit the taste of all.

SERMONS FOR YOUNG CHILDREN. *Pres. Board.* pp. 80, 32mo.

The ordinary mode of preaching is beyond the comprehension of the young, and it is well to furnish them with something adapted to their capacity. Parents and ministers may find useful examples in this little volume, and children will be much benefited by its perusal.

LECTURES ON THE LORD'S PRAYER. *Ry W. R. Williams. Boston: Gould & Lincoln.* pp. 241, 12mo. *Philada.: Daniels & Smith.*

Although the Lord's Prayer is so familiar to every Christian, it can never become either wearisome or uninteresting to consider its wonderful richness. Among many works written upon it, we have met with none superior to this. It is the production of a well furnished and a well trained mind, imbued with sound religious knowledge, and glowing with a devotional spirit. It has a fulness and freshness which make it both pleasing and profitable.

THE WORKS OF CREATION ILLUSTRATED. *Presb. Board of Publication.* pp. 204, Small quarto.

The handsome style in which this book is published suits well the interesting and instructive nature of its contents. It is an excellent work for the young, and not unsuitable for persons of any age.

PROTESTANTISM THE ONLY PROPAGATOR OF CIVIL AND RELIGIOUS LIBERTY. *An Address delivered in Patterson, N. J., Sept. 29th, 1851. By John Borland Finlay, Ph. D., N. Y.* pp. 56. 8vo.

This address, delivered and published at the solicitation of the Protestant Association of Patterson, is calculated to arouse attention to the evil character and dangerous influence of popery. The author, whose familiarity with the subject he discusses, has been already so well displayed in his work on "Evangelism, Romanism and Protestantism," presents in a very forcible manner the antichristian features of the Romish apostacy. We hope his exertions in defence of the truth may be always creditable to himself, and beneficial to the great cause he has so heartily endeavoured to promote.

ACKNOWLEDGMENTS FOR FOREIGN MISSIONS.

GENERAL FUND.

Mary and Ellie's earnings for the cause,	\$1 25	
Received from Rev. G. R. McMillan's congregation, collection as ordered,...	6 00	
" " Geo. Scott's " " " "		
taken up by six young men with missionary cards,...	64 00	
		\$71 25

MISSION RETREAT.

Received from Rev. Gavin McMillan's congregation,	\$10 00	
Collection in Utica and Sarahsville, O., after sermon by Rev. Matthew Smith,	20 00	
		\$30 00

WESTERN PRESBYTERY.

Received from members of Reformed Presbyterian congregation, St. Mary's, Linn co., Iowa,		4 00
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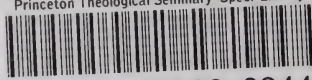
Total, \$105 25

GEO. H. STUART, Treas.



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